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Two Significant Meetings

J. Leslie Dunstan

"Of the holding of Conferences there is no end" — so some church wit paraphrased the adage about the writing of books. And the saying is correct; there is and can be no end to the meeting of Christian people one with another. That some conferences seem to those who take part in them rather idle and fruitless affairs is quite evident, although such a judgment needs to be scrutinized with considerable care. Actually, no one has any right to label the meeting of people in mutual converse and friendly contact as fruitless because he became bored with the proceedings and unimpressed by the participants; no one knows, in reality, what does happen at a conference.

Moreover, in our day Christian people have a heavy obligation to meet together, and to meet under all sorts of circumstances, with as wide a variety of participants as possible, and for many different reasons. Christians claim loyalty to one Lord and thus membership in one brotherhood. These claims are contradicted by action as long as Christians separate themselves one from another, whatever the ground of that separation may be, and live within isolated, limited circles. Christians must engage with each other in a sharing of experience and responsibility. Conferences are a means for that essential engagement and must become an ever more frequent occurrence in the life of the churches.

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We report on two recent conferences of significance for the churches everywhere. One was the Assembly of the International Missionary Council held at University College in Accra, Ghana, from December 28, 1957 to January 8, 1958. The other was the All-Africa Church Conference held at Ibadan Nigeria, from January 10-19, 1958.

The Ghana Conference stood in a tradition that stretches back to 1910 and the great World Missionary Conference held in Edinburgh that year. Out of Edinburgh there came the appointment of a Continuation Committee charged with the responsibility of working toward the formation of an International Missionary Committee which would in some fashion draw together the many missionary enterprises of the world for their mutual welfare and strengthening. The Continuation Committee never completed its work; the First World War broke out creating some unlooked for problems and difficulties for missionary work; these the Committee, constituted as it was, could not handle. Yet after the war, a group of missionary leaders, some of whom had been on the Continuation Committee, met at Lake Mohank, New York, and created the International Missionary Council. The Council

was to be made up of representatives of national missionary organizations, and was to act in every way possible to further the interests and work of mission agencies without transgressing their rights or engaging in doctrinal disputation. From 1921 until the present the International Missionary Council has sought to fulfill its purpose in a wide variety of activities.

Periodically the I.M.C. has called together representatives of its constituent bodies for a serious and sustained facing of the situation of the missionary work. Running through these great gatherings have been a number of themes and subjects; yet at each succeeding meeting these themes and subjects have appeared in a different setting and thus a different light. And these labours of the I.M.C. have thus produced directive, guiding statements of benefit to all mission agencies. In 1928 the Council met at Jerusalem; in 1938 at Madras, India; in 1947 at Whitby, Canada; and in 1952 at Willingen, Germany. The Ghana meeting stands in that tradition. To Ghana came representatives of 35 member Missionary Councils or Councils with missionary responsibility; there were 69 of these representatives. No one attended from the Councils in Brazil, China, Finland, and Jamaica, and the delegate from the German Evangelical Missionary Committee in East Berlin was refused a travel visa. Three other Councils applied for membership in the I.M.C. — Ghana, Northern Rhodesia and Hong Kong — and their representatives were seated. Church or Missionary Councils in nine countries not members of the I.M.C. sent observers as did three church groups. There were consultants, fraternal representatives and visitors also in attendance.

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The Ibadan Conference had an entirely different setting and purpose. It was the first such conference held in the African continent, although there have been in the past conferences of more limited character yet representative of all Africa, such as the All-Africa Lutheran Conference held at Marangu, Tanganyika in 1955. The Ibadan Conference, however, belongs in the slowly developing area consciousness appearing in various parts of the world. Already this pointing up of a self-awareness among the churches in specific areas has found expression in the formation of the East Asia Christian Conference, which held a meeting at Prapat, Indonesia, in 1957, and which has its own secretarial staff, and in the regional consultations that have been held in the Caribbean and in South America. The churches are coming to see that in their own regions they have special problems and special tasks unique for them, and they are sure that these problems and tasks must not be hidden and forgotten by participation in a world wide organization that, of necessity, must deal with more universal interests.

Thus there begin to be heard demands for regional gatherings of church representatives. The conference at Ibadan was just such a gathering. Delegates came from the churches in twenty-five different nations or territories. This means that most of the areas in which Protestant churches are located were represented. More than half of those present were members of churches in Africa; another quarter were missionaries from the west serving in Africa, some of whom are considered to be Africans; and the other quarter were consultants, staff members of the I.M.C. and visitors. There were six Asians present who attended as fraternal delegates from their churches. Thus the Conference was truly a meeting of African church people to deal with African affairs. And at the close of the Conference a continuing committee was appointed to study the possibility of establishing some kind of all-Africa church organization.

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THE ASSEMBLY OF THE INTERNATIONAL MISSIONARY COUNCIL

Now back to the Ghana Conference. What was the work done at the Conference? How was it done? And what were the results? The Conference undertook two major tasks: the members studied with considerable care the primary issues facing "The Christian Mission at This Hour," and they dealt with the ongoing business concerns of the I.M.C. For the first task, the conference participants were organized into five groups, each to deal with an aspect of the main theme. These groups met four times; a summary report covering the high points of the discussion in all the groups was presented to the Assembly; and each of the groups prepared for an open meeting of the Assembly a list of the "concerns" which in their judgment should be given continuing consideration by the church. For the second task the participants were organized into five committees, each responsible for some phase of I.M.C. business. These committees met four times and presented reports to the entire conference.

The Addresses

The theme "The Christian Mission at This Hour" was introduced by three addresses. One was by Dr. John MacKay, who has been identified with the missionary movement and the I.M.C. practically all his public life. He took a bird's-eye view of missions from 1928 to the present and described the developments in the world and the church. This led to the conclusion that today is a crucial time for all mankind, a time of choice and decision, a time that might properly be called "a day of the Lord." The second address was by Dr. Walter Freytag, professor of missions at the Universities of Hamburg and Kiel, and long one of the outstanding leaders of the mission enterprise, He spoke of the changed situation in which missions must be con-

ducted: the new political and cultural conditions, the limitations that have been placed on western missions, and the loss of direct action by western churches. Then he went on to state what, in his judgment, was the central task for this age, emphasizing as primary and all important the proclamation of the Gospel to those outside the church, and the evolving of ways for doing this suitable for present circumstances. But this proclamation must be done by people who are already dedicated Christians, people who have found God's leading for them in this age and have obeyed. Sometimes the bare bones of an address like that of Dr. Freytag's seem like an idle prescription for a serious enterprise; and the speech itself seems almost the same. But when one begins to ask himself whether in his own situation he has come to know God's redeeming power so profoundly that he must share the knowledge of that power with others, the significance of Dr. Freytag's words begins to appear. It may be far easier to be good Samaritans to needy people than to speak of the profundities of one's faith to a non-Christian.

The third address was by M. Kyan Than of Burma who has been Acting East Asia Secretary since the resignation of Bishop Rajah Manikam and who, at Ghana, was elected Associate Secretary for East Asia. His theme was the "Christian Mission in Asia." He started by pointing out that while westerners have been watching and talking about the "revolution" in Asia (the establishment of new nations, the reordering of social and economic life) they have either not noticed or dismissed as of no importance the "renaissance" that has taken place (the reassertion of traditional values, the renewal of deep-seated self-awareness, the revitalization of Asian religions). This renaissance is the important development in Asia and one which the Christian church must face. Up to the present westerners have spiritualized the physical and material needs of people; and this can be done without any real meeting of persons or engagement of minds. Now the church must engage in the task of penetrating to the heart of the revitalized faiths. This distinction is one which we in the west have not heard often; nor have we heard it stated quite so clearly as M. K. Than presented it. He went back to Judson for an example of a missionary who made a tremendous effort to enter into the life of Buddhists in order to challenge their minds and hearts by the Gospel of Christ; but he found few other examples from Judson's day to ours. And having made the connection between the Asian renaissance and the task of the Church he went on to detail some of the implications of his analysis.

The Study Groups

The groups discussions and study centered on the main theme. Three matters of primary importance emerged and were incorporated

into a single report. First, it became absolutely clear that the day has come when all thinking and speaking about churches in terms that indicate differences between them must stop; there are not "older" and "younger" churches, or "sending" and "receiving" churches. All churches are made up of people who have been forgiven by the same divine grace and joined to the same mystical body of the one Lord, Jesus Christ. All churches are part of one great Church placed in the earth with one mission to humanity. Correctly, then, we may seek to learn the unique responsibilities which rest upon certain churches because of their location; and we may consider carefully the manner in which churches must supplement each other's labours, but since all must obey the same command from the same God, we cannot think of one church obeying and some other church being the beneficiary of that obedience. And the disciplined reform in language which this involves is required of the churches in the west, which have for so long thought of themselves as missionary agencies, and equally of the churches in the east which have for so long depended on the west for so much of their work.

The second matter around which discussion came to focus was that of the inner state of the churches: are the churches of the world actually prepared to join in a mission to humanity? A number of elements in the life of the churches were pointed to; perhaps one ought to say that through talking together the delegates were made aware of conditions within the churches that harmed or stopped their mission. Here are some of those conditions: apathy and unconcern; ignorance of the mission; conflict between loyalty to Christ and lesser loyalties such as that to nation or race; temptation to be interested in non-Christian conditions far away rather than presenting the Gospel to neighbours; following traditional customs and ways either without considering whether they are Christian or by being uncertain of their nature. Churches in the west have been accustomed to think of these as found only in churches in the east, but the groups at the conference saw that most of them characterized all churches.

And the third matter was that of missionaries. Since all churches must undertake the mission to non-Christians, which is the reason for their being, and since there are churches in all lands and among all people, there must needs be a careful rethinking of the person of the missionary and the role he is to play. Obviously, people bear responsibility for the Christian mission; some will do this in their home towns, some in their districts and some among their own people. We may not give to such people the title of "missionary," for we think of them as witnessing to their faith at home. In addition, however, there is the person who goes from the churches in one land to the churches in another, assuming, of course, that there should be such people. The

discussion groups were unanimous in their belief that the churches of the world should provide such people, that they have some special and important tasks, and that they must be carefully chosen and properly prepared. They must come from churches everywhere and go everywhere. Not only are they, in some cases, to augment the forces of the local churches, but they are also to be a living demonstration of the power of God to unite all men through Christ in a fellowship of love and trust.

It is impossible in this brief report to list all the "concerns" which the study groups laid before the Assembly; one or two, however, warrant notation. There was agreement that the most serious kind of experimentation and study needs to be undertaken of the way the church relates itself to indigenous social structures. The western forms of the church are not to be planted everywhere in the world in such a manner that people of other lands joining the church must break from their own cultural heritages and become "westerners"; instead, Jesus Christ must enter into life as it is and transform that life from within. But, thus far we are not clear as to what this means; so, the recommendation for study. And then, there was the concern over religious liberty. Again, this was understood to involve not only the legal action of governments but also the situation and outlook of society itself in various parts of the world.

The Committees

The five committees into which the delegates were organized dealt with the following matters: (1) the study program of the I.M.C.; (2) the pattern of cooperation that appears among the churches; (3) the ministry in the churches; (4) the new forms which the mission of the church is taking; and (5) the relationship between the mission of the church and inter-church aid. The committees reviewed the work being done in each of these areas and in some cases made proposals for new work which ought to be undertaken when resources are available. Of special significance were the recommendations that study be continued in the "Theology of Missions," that attention be given to the development of regional conferences of churches, that encouragement be given to interchanges between theological faculties, and that the use of international evangelistic teams be widened.

Items of New Business

Two items of business came before the Ghana Assembly which evoked a great deal of discussion and may prove to be highly influential in the future mission work of the churches. Both items originated in the Committee of the Council; both became subject of the most serious consideration by the Assembly; and both resulted in decisions which did not gain the approval of all present.

I. The announcement was made that Mr. John D. Rockefeller, Jr. had made a gift of two million dollars for the purpose of advancing theological education in Asia, Africa, and Latin America, on condition that the churches contribute a similar amount for the same end. The announcement was also made that nine mission boards in the United States had pledged the sum of two million dollars, thereby meeting Mr. Rockefeller's condition. A Theological Education Fund of four million dollars was, therefore, in the hands of the I.M.C.

At the outset the report of this fund did not elicit the wholehearted appreciation which might have been expected. The I.M.C. is a consultative and cooperative organization; member Councils take part in it for mutual sharing and benefit. When the gift of the fund was announced some wondered if the possession of such an amount of money would not change the I.M.C. into a body with considerable authority and control. A careful explanation of the conditions under which the fund must be used, and a proposed organization for the direction of the work of the fund which tied that in to the ongoing program of the I.M.C. allayed most doubts. And in most hearts, especially those of the delegates from lands which have been hard pressed by the work of ministerial training, there was the sincerest gratitude to those who had made possible this advance in the work of the churches. Dr. C. W. Ranson, who has been the General Secretary of the I.M.C. was named as the Executive Director of the fund.

II. A Proposed Plan for the Integration of the World Council of Churches and the International Missionary Council was presented. This plan had been prepared by a Joint Committee representing both organizations and had been carefully reviewed by the directing boards of both. Practically since the formation of the W.C.C. it has been recognized that the two organizations are closely related to each other, and a scheme under which both have worked "in cooperation with" each other has been in existence. And in a number of actions, the study program, inter-church aid, and the East-Asia secretariat, to name some, the two have combined their resources and efforts. The leading men in both organizations had come to believe that this was not enough and that the two must be united. Out of such a conviction the Proposed Plan emerged.

The Plan, in essence, provides for the formation, within the structure of the World Council, of a Commission (Division of) on Evangelism and World Mission, parallel to and equal with other Commissions or Divisions; changes would also be made in the structure of the Assembly and the Central Committee to provide representation from the missionary agencies of the churches. Other details would be worked out to the same end.

At Ghana, some of the discussion turned on the practical aspects

of the proposed Plan and a number of recommendations for changes were voted. But our interest lies in the basic issues involved. In support of the proposal two main points are advanced. First, if the church is the mission, that is, if both terms point to the same reality which is the work of God among men, then those who are within that reality ought to give testimony to that fact through the relationships they have. There may have been historical reasons why the missionary enterprise of the churches has been separate from the churches; those reasons probably were that the churches had lost sight of their purpose and task before God. Now the churches are recapturing the vision of why they are, and as they do so they grow aware of their mission. Thus the church and the mission come together, so that a world council of the churches ought no longer to be separated from the world council of missionary agencies; the two must be one, as in reality they are. Second, already the W.C.C. and the I.M.C. are doing work together and are discovering how much more effective both are in cooperation; at the same time both organizations are discovering that they run into each other in more and more places, and that when they do the testimony and effort of both are harmed. If the two were united the area of their effective cooperation would be broadened and their harmful conflicts would be greatly reduced.

In opposition to the Proposal three main contentions were advanced. First, there is tremendous danger that in uniting the two organizations the distinctive missionary witness of the Christian church will be lost, hidden away in a huge collection of multitudinous and varied interests and tasks. While the missionary witness remains independent it draws to itself the support of those in the churches who know in their own hearts the obligation God has placed upon them, and at the same time it is a prod to the consciences of the churches, ever stirring their lethargy with a reminder of the work they ought to be about. But absorb missions into general church affairs and the possibility of this distinctiveness is gone. Second, as matters stand now there are churches and denominations and agencies within the I.M.C. which have no relationship to the W.C.C.; and there is work to be done which the I.M.C. can do and which, because of past history, the W.C.C. cannot do. Fears were expressed that some groups would be lost to the brotherhood in missions and that some work would be brought to a halt were the integration of the two Councils to take place. Third, it was pointed out that even though all agree that church and mission are one, this oneness does not have to express itself in a single, unwieldy organizational structure. In fact, the effort to merge the two agencies may hinder the coming of the unity God gives; and that God given unity is the reality for which Christians work. It will be found, not by manipulating the ways of mankind but through obedience to God. In

light of these truths there is nothing to be gained by merging the two agencies at the present time.

Out of the debate a number of actions were taken, although throughout a minority of the delegates made their opposition to the Proposal clear. Representatives of the World Council of Churches agreed to arrange for a postponement of the third Assembly meeting from 1960 until 1961 in order to give the I.M.C. adequate time to deal with the Proposal. Then, the Ghana Assembly approved, in principle, the Proposed Merger, and outlined a procedure for the executive committee to follow so that all member bodies of the I.M.C. might give further consideration to the matter and register their conclusion. Furthermore, agreement was reached that, if in the judgment of the executive of the I.M.C., further discussion of the Proposal ought to be had, another meeting of the Assembly could be called during 1960. Final decision on the present plan will come in 1961.

The All-Africa Church Conference

The meeting at Ibadan was an entirely different affair. There, the African people, coming from the churches of Africa, were the center, and their concerns and their interests were the matters at stake. The program had been planned by Africans, the subjects with which the program dealt were chosen by Africans, and before the meeting came to a close a message was prepared and ordered transmitted to the churches of Africa.

Probably the most significant thing about the Ibadan gathering was the way in which it illustrated the problems, the possibilities and the foundation of the Christian church in our day. At first glance it would seem that a conference of people from one continent might have a measure of unity in it to begin with, far more than a conference of people from a number of different continents. Yet, in actuality Ibadan demonstrated some of the tremendous difficulties the church faces as it seeks to discover its oneness, and to learn through that oneness more of the saving power of Jesus Christ. To begin with, the word "African" is confusing; who is an African? Well, there are men with white faces and men with brown faces and men with black faces, men whose ancestors lived in Europe and India and the continent of Africa, and they are all Africans; they were born and brought up in Africa and their citizenship is in some political division of Africa. Yet as people talked at Ibadan, just as when they talk anywhere, they showed how confused they were in the meaning they give to words.

Or, again, there is the matter of language. The Ibadan message lists ten different languages spoken by the people present, adding to the list the words "and others." An attempt was made to translate among three languages, English, French and Portuguese, but this did

not help everyone; and in the worship services a variety of languages were used. There is no common language for all Africa, as yet, and from the existing situation one may judge that a long while must elapse before such a single tongue is known by all. Yet the church as it seeks the oneness in faith and fellowship which is its divine gift, must somehow overcome the barriers set up by the diversity of languages. Not only must each hear the Gospel message in his own tongue, but all must be drawn into one family through that message.

Or, again, there are the divisions of nations and political status which separate men one from another. The variations in this respect among the Ibadan delegates were too many to number. And inevitably each delegate saw the whole of Africa from the perspective of his own situation. Then there were the denominational divisions with the varied relationships to missionary agencies which were involved. In addition, the differences between people because of education and experience and social status.

Thus Ibadan reflected the character of the Church of Jesus Christ as it is now. Moreover, because Ibadan was a meeting in which all present took an active part the trouble which must inevitably arise as the church develops within itself became clear. We really have had very little experience in direct encounter one with another across lines that divide us. We meet together, listen to speeches, talk about matters rationally, or intellectually, and draw up papers. But we do not yet know what is required of us when we engage each other personally, when unconsciously we hurt each other, and when we ought to learn and grow from personal encounter. Suppose, for example, that a church develops a deep concern for the condition of some people outside its membership and works out a plan for alleviating that condition. And then suppose that at a meeting, where members of the church and people from the group with which those members are concerned were both present, the leader of the church reported on their plan. How carefully he would need to word his statement if he were not to create misunderstanding and pain and antagonism on the part of his hearers. Very easily he might create almost irremediable dissension in the meeting by speaking from his own standpoint and with his enthusiasm.

Again and again this kind of thing occurred at Ibadan. All of us live within our own unique little worlds. We see and feel as that world has made us, and we interpret by the standards and values of that world. Thus we are, in the main, insensitive to the worlds in which others live. And the barriers between worlds are high and hard to cross. Much experience of working together within the church will be required before we learn how to handle ourselves as Christians in this situation. Ibadan demonstrated how much we all have to learn and how hard and upsetting the lessons are.

Over against all this, however, there was the fact that people at Ibadan discovered the real brotherhood that Jesus Christ brings to those who serve Him. Running all the way through the Message which the Conference sent to all the churches of Africa were expressions of surprise and joy and heart-felt gratitude that as the meeting progressed all found themselves drawn into a deep knowledge of their oneness with each other, a oneness that was greater than their differences, that overcame their differences, and that showed them the human origin of these differences. "Of (the) oneness in Christ we have been given such a rich experience at this Conference that not one of us is likely to forget it." This kind of report sounds uninteresting and a bit shop-worn as we hear it, and yet it testified to what was perhaps the most significant experience of the Conference. No power on earth could conceivably have brought the people in attendance at Ibadan to a realization that they were joined together by a deep spiritual bond; only the power of Almighty God can do that. And when the people at Ibadan found that bond tying them together they were granted a vision of God's eternal and unfailing purpose, a glimpse, if you will, into the heavenly kingdom.

It is idle to undertake an analysis of why this experience came; for God works His will in His way. Yet two or three parts of the Conference stood out as being especially full of meaning for those present. Before the work of the Conference began each day time was spent in Bible study. Rev. John V. Taylor of England led this study and all followed the direction of his thinking and grasped the insights to which he pointed. Each day began and ended with a service of praise and prayer. Thus the Conference was set, seriously and unbrokenly, in the presence of God Almighty and His revealed will. Then, those present had come, many of them through great sacrifice, with a deep concern for the church on their hearts and the hope that by their meeting together God would show them the way to handle the tasks before them. And it well may be that a company of people joined in seeking God's leading were drawn into a oneness that gave them new power and opened their eyes to possible actions. In any case the experience of the uniting purpose of God overcoming all human brokenness was one part of the Ibadan Conference.

The Study Groups

There were five study groups which met at stated hours each day of the Conference. All delegates were assigned to a group. The work of each group was introduced by addresses on the subject at hand given by specially invited experts. During the Conference each group presented a report with recommendations to a plenary session. The findings of the study groups are being made available to the churches in

Africa and represent the wisdom of the Ibadan delegates on some serious problems faced by the churches.

Group I dealt with "Church, Youth and Family." This theme led to a thoughtful consideration of African home life, both as it is and as it ought to be. Matters related to marriage practices, to family planning, to the provision of adequate homes, and to the training of children came up for review. Certain practices were unanimously condemned as un-Christian: female circumcision, ways of treating widows, some elements in the custom of the bride price, and polygamy. Certain customs in African life were judged to be worthy of continuance among Christian people, since they had values in them that must be cherished: the setting of marriage within the uniting of families, the concern which the tribal group has for all children born to its families, and the equally deep concern the tribe has for its aged members. This group also had words to say about the place of women in the church and the training of young people by the church.

Group II. The people of Africa face a number of fundamental problems because of the changes that are taking place in all aspects of economic life. Families are being broken up as the men migrate to cities to find employment; urban centers are over-crowded, which results in social and moral evils; individuals accustomed to living under rural conditions are caught up in large scale industry; the distribution and use of lands are being called in question; and inter-racial conflict haunts all these changing circumstances. The group dealt with these matters under the general title of "The Church and Economic Life." At every point the group made a clear affirmation that all adjustments in economic living should be made in light of the welfare of the people involved and not on the basis of the advantage for any particular class in society.

Group III dealt with "The Church and Citizenship." And this has special relevance for the African people now, on the one hand because of the speed with which the dependent territories are moving toward independence and self-government, and on the other hand because the church people are far from clear as to the part they should play as churches in this movement. There is no doubt but that all people in Africa will sooner or later live under their own governments; but to some it appears that the church is meddling in political affairs when it speaks about the manner of achieving independence and the responsibilities that go with it. The group presented a statement at the close of their study which pointed to the duty of the church to be the champion of righteousness in all political changes and to the responsibility the churches have for educating their members in the implications of their new political position. The group further said that ordained ministers who felt called upon to enter political life, as some are bound

to do since they are among the educated leaders of their people, should resign from their pastorates. This action by the group received wide publicity and was given a false interpretation. In its setting and with the explanation that accompanied it the suggestion appears wholly in order.

One of the foremost problems of the church today, in the western world just as much as in other lands, is the relationship between the Christian faith and the cultural life of a people. How does Jesus Christ come to stand in the midst of culture and what does He do to the forms of that culture? There may be some forms He will have to change radically, others He can mold to His saving purpose, and still others He can use as they are. As Group IV said, "Just as Jesus Christ came to redeem every man, so He comes to redeem every custom in the world of man." What then about the ways of African life, the music and songs, the uniforms which have symbolic meaning for people, the puberty rites by which young people are brought into tribal life, and funeral customs? On the one hand, if Christians continue these practices after they have acknowledged their allegiance to Jesus Christ, even if they make some modification in them, will they not feel that being a Christian does not demand much of them? On the other hand, if a Christian is required to break with these patterns of living he will in effect be destroying the behaviour and the relationship which makes him a man. The group recognized that there are no ready-made, easy answers to these matters, but the group affirmed its belief that only as individuals and churches face these matters in the presence and under the guidance of Christ could they ever grow in Christian stature.

Group V dealt with "The Growing Church." The relationship between missionary agencies in Africa and the church in Africa has to be worked out. The search for the unity of the churches out of the diversity which the west has planted in Africa is on and bids fair to be carried forward more rapidly in the future. Representatives of the churches in Nigeria reported on the plan for union which has evolved there; others reported on the steps that had been taken in Kenya to the same end; a number of people from various parts of Africa told of the help they had received in this subject from the Church of South India. The group also dealt with the ministry of the churches and made some strong recommendations about their selection, training, and treatment after ordination.

Such was Ibadan, 1958. The gathering may have marked a great step forward in the history of the African churches. No one can accurately assess the results, for they are hidden in the spirits of men and in the ongoing activity of God Almighty, but there is little doubt that new vision and new power came because people shared their deepest concerns with each other in complete trust and love.

The Ghana Assembly and the All-Africa Church Conference

James L. Sprigg

The spirit of the Ghana Assembly of the International Missionary Council was summarized by an African pastor preaching in one of the churches near Accra on January 5. He read the following verse from Luke 13:29:

"And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God."

After reading this passage, the pastor closed his Bible and said, "This Scripture has been fulfilled in my eyes."

There were 70 official delegates representing the National Christian Councils of 35 nations. In addition to these, there were 109 consultants, visitors, and representatives in various special categories including observers from 9 African territories in which the National Christian Councils are not members of the International Missionary Council.

The meetings were held in the magnificent new buildings of the University College of Ghana at Legon. The halls of this University are built according to the Oxford and Cambridge pattern of college quadrangles, although the architecture here is more in keeping with the African scene. The very setting of the conference itself dispelled the notion that Africa is still the dark continent. Not only because of its economic achievements, but also because of its bold and impressive efforts to justify its place among the free nations of the world, Ghana was indeed a choice selection as a site for the conference.

Much of the interest centered in the proposed integration of the International Missionary Council and the World Council of Churches. Under the proposed merger, the IMC will become the Commission of World Mission and Evangelism of the WCC. However, it is hoped that by the merger, the idea of mission will permeate every aspect of the life of the World Council.

The debate was interesting especially inasmuch as it revealed the divisions somewhat along geographical lines. In general, the North American and Asian votes were in favor of the proposed integration. The African and Latin American votes were opposed to it, and Europe was divided with Scandinavians generally opposed to it, the British in favor of it, and the other Continental groups somewhat divided even within themselves.

The contrast between Africa and Asia was marked in that quite generally the spokesmen for Asia were Asians whereas the spokesmen for Africa were European and American missionaries. Some of the

reasons for these differences are obvious. The Asian churches are older and were established by major Protestant groups which are now solidly identified with the ecumenical movement. The African councils include a great many so-called faith missions whose representatives tend to be somewhat wary of the ecumenical movement in general but are often particularly hostile to the World Council of Churches.

The proposal to accept in principle the integration of the two councils was approved by a vote of 58 to 7. The plan of integration must also be approved by the Assembly of the World Council which meets in Ceylon in 1961.

Each delegate served on one of the five main committees which were as follows:

1. The study program of the International Missionary Council
2. The structure of cooperation
3. The ministry
4. The new forms of mission
5. Missions and Interchurch aid

The reports of these committees as well as the transcript of the debate on integration appears in the minutes of the Assembly which are available from the International Missionary Council, 156 Fifth Avenue, New York, New York.

To one such as myself who had never before been in an international meeting of this kind, the opportunity to meet leaders from various denominations and from countries around the world was a very great privilege. One becomes increasingly conscious of the significance of the statement which was so often repeated at Ghana, "The Mission of Christ is the Mission of the whole church to the whole world." No longer is it a matter of "foreign missions." This implies the sending of missionaries from the west to the east to "convert the heathen." Today the churches of Asia are producing leaders who, in obedience to Christ, seek to serve His cause not only in their homeland but in distant places. At the Assembly I appreciated the fellowship with Dr. Roy Goonewardene, who is a Methodist doctor from Ceylon now serving in a hospital in Nigeria. The lines of exchange will become increasingly more common from east to west as well as from west to east.

The All Africa Church Conference met immediately after the Ghana Assembly at St. Anne's College, Ibadan, Nigeria. In many respects this provided a real contrast to the Ghana Assembly. The setting was much simpler inasmuch as meals were served out of doors and there was a delightful informality to the whole Conference. The following comments about the setting, representation, and the structure of the Conference are from the foreword to the booklet entitled, "The

Church In Changing Africa" which includes the papers read and the reports presented at Ibadan. The foreword is written by Dr. George W. Carpenter, Africa Secretary of the International Missionary Council:

"Representatives of church bodies in twenty-five African countries attended the conference — a much more widely representative gathering of Africans than ever before come together for any purpose . . . the relatively primitive surroundings gave the conference a more African flavor than the rather exotic quarters used at Accra. The friendly personal intercourse and fellowship among delegates of many languages and races was notable from the outset and increased from day to day.

"Actual attendance was 195. This consisted of 96 representatives from among the membership of the churches in Africa: 74 African men, 16 African women, and 6 Europeans representing the white churches of Southern Africa. There were 48 missionaries from countries outside Africa (46 whites, 1 negro and 1 Asian). There were 45 staff members, consultants and visitors from Europe and North America, of whom 5 were negroes. There were 6 Asians present as fraternal delegates from the Ghana Assembly. Racially the conference consisted of 96 negroes, 92 whites and 7 Asians. Thus the attendance conformed very closely to the original intention that it should be one-half African church representatives, one-fourth missionaries, and one-fourth others.

"The program was very simple, including morning and evening prayers, daily Bible study, and extended work sessions in the morning with shorter meeting in the evening. The afternoons were left free for 'conversation about the things of God' and informal fellowship.

"The program committee in Nigeria was predominantly African in makeup, and work in correspondence with consultants in other parts of Africa and elsewhere. The program was grouped under 5 main heads: 1) the church, youth and the family; 2) the church and economic life; 3) the church and citizenship; 4) the church, African culture and Islam; 5) the growing church. . . . .

"Perhaps the most remarkable feature of the conference is that here for the first time the African church found its voice. It has often been noted hitherto that in Africa it was the missionaries who spoke to the outside world as interpreters of the continent, the people and the church. It was not so in this conference. Non-Africans were urged to keep quiet. It was most heartening to see the African churchmen and church women themselves come foward one after the other, speaking capably, confidently and effectively; and watch the growing sense of personal responsibility, initiative and commitment with which they dealt with the issues before them. The capable direction of the chairman, Sir Francis Ibiam, contributed greatly to this development."

It was my privilege to be a part of the group which discussed the

church and economic life. Although it would not be in order here to quote at length from the report of the group, the following summarizes briefly the areas of concern discussed by the group:

Migrant labor, housing, minimum wages, conditions of service, trade unions, tensions, problems of money economy, lack of consumer goods, detribalization, over-crowding and resettlement, soil erosion. The group found that the complexity and variety of problems and needs is so great that it is almost impossible to make statements on industrial conditions and land use which would be generally applicable.

The theological implications of the tremendous economic changes taking place in Africa are summarized in this statement:

"The Christian doctrine of man requires:

A. An approach to the problems due to rapid industrialization based on the principle that basic human needs are universal. Color and ethnic origin must not be allowed to determine such issues.

B. Acceptance of the fact that man, being made in the image of God, is a person with capacity to speak to God and to men, 'face to face and mouth to mouth.' Many problems stem from a denial of opportunities for personal meeting of all men and women before God on a basis of equality."

One of the richest personal experiences at the Conference grew out of the fellowship with Dr. Alan Paton of the Union of South Africa. We found him to be a very brilliant but extremely humble and dedicated man. His address on the attitude of the church and the christian toward the State was one of the high points of the Conference. He spoke out of his deep experience in a society where the church has had to take a definite stand for certain christian values to which the State was opposed. His basic thesis was that the church stands for the "supratemporal spiritual order" which is the only foundation on which the good society can be built. The thesis is presented in the following paragraph from his address:

> This doctrine of a spiritual order in which the church is supreme takes no account of the size or power or influence of the church; it is not one temporal authority being pitted against another. It is an assertion of the supremacy of the spiritual order. Naturally the assertion is more spectacular when the church is powerful, but it is not made because it is spectacular, it is made because it is held to be true. When it ceases to be made, man will have become a temporal creature, ruled not by supratemporal truth, but subject in all things to temporal authority.

This might seem to be in conflict with the American Protestant conception of the separation of church and state. Moreover, it may seem to some to come dangerously close to the Roman Catholic position with regard to the supremacy of the church over the state. However, it must

be remembered that it is a *spiritual and moral authority* which the church asserts, and it does this without the temporal means to enforce its authority. Here perhaps lies an important distinction between Dr. Paton's position and that of the Roman Catholic Church.

There were moments of tension in the All-Africa Church Conference when the African delegates from other territories expressed their sharp disapproval of the apartheid policies in South Africa. I happened to room next to two representatives of Dutch Reformed Church of South Africa. I found them to be men of warm and radiant spirit, not only toward me but toward the Negro representatives at the conference. For the most part, they were silent in the discussions. On the one occasion when one of them did seek to defend certain aspects of the program of the Dutch Reformed Church in South Africa, it brought a sharp rebuke from the African representatives.

The one representative from Egypt expressed grave concern that the relations between church and state were being discussed at such length in the group on the church and citizenship. He pointed out that his visa had been granted with the understanding that the discussions in the conference would be confined purely to religious matters and would not touch upon politics or international relations.

The periods of worship and communion in the lovely chapel of St. Anne's, and the delightful social occasions when we met with members of the cabinet at a tea given in the Parliament buildings and on another occasion at a tea given by the Anglican bishop of Ibadan were times of rich inspiration and fellowship which we shall not forget.

The spirit of the conference is summed up in this paragraph from the official message to the churches of Africa which was read in churches throughout the continent on Easter Sunday 1958:

"The Continent of Africa will see unparalleled events and changes during the rest of this century, welcomed by some, feared by others. We pray that the Christian Church of Africa will play its role as champion, teacher, counsellor and shepherd during these crucial years. We are humbly aware of our responsibilities to God and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow Christians throughout Africa and the world."

The Lambeth Conference

J. Leslie Dunstan

In 1867, seventy-six bishops of the Anglican Communion met in England at the invitation of the Archbishop of Canterbury. Such a meeting had been suggested by Bishop Hopkins of Vermont and had been urged by the church in Canada because of trends that were appearing in its life. Some leaders of the church were opposed to the idea, for they felt that it had possibilities of danger for the church. Yet the meeting was held, although some bishops refused to attend and the Dean of Westminster refused to allow the Conference the use of the Abbey. Since then, at intervals of usually ten years, the Lambeth Conference has convened. The first meeting lasted four days, the meeting last summer for five weeks. And the number in attendance last summer, in contrast to those at the first meeting, was three hundred ten who had come from forty-six different countries. In 1867 the Archbishop made it clear that the meeting was "to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action." So it has been ever since. At Lambeth meetings the bishops carefully study the important matters facing the church and prepare a detailed report of their work which is distributed to all the churches in all lands.

There are a number of reasons why we in the Free Churches should give attention to the work of the Lambeth Conference; of these we may mention two. On the one hand, we can benefit from the study done by the Bishops of matters affecting the Church, for much that has significance for them has significance for us also, and their conclusions can be prods to our thinking. On the other hand, the work of Lambeth has a good deal of meaning for Christian people in other parts of the world; those people see in the divisions of the church we have passed on to them organizational structures that cannot serve them; they are thus deeply interested in Lambeth as they work toward a union of their churches. And as our concern for the unity of God's people increases we shall be wise if we listen to what Lambeth has to say.

The Encyclical Letter emphasized one thing; we might say it had one text. And that was the word "Reconciliation." Reconciliation is the great need of all humanity now; reconciliation is the message the Christian has to give to all humanity. Evidently, as the Conference went on with its work, this theme text became clearer and clearer until those responsible for preparing the letter were led to use it as the framework for all they had to say. So the Letter begins by reaffirming the Word of God's reconciling action in Jesus Christ; it continues by analyzing the conditions in man's world as they demonstrate how

profoundly all circles of human society need the "reconciling work of Christ"; and then it turns to the church and points out how weak its voice is as it tries to speak of a reconciliation which it has not yet discovered for itself. The two points in the Letter on which attention was focused were the study of God's reconciling Word as written in the Bible and the work the church must carry on as it seeks for the oneness in reconciliation God has promised. Thus the first section of the Letter urges upon all members of the church continuous and thoughtful Bible study and the third section reviews briefly some of the major efforts now being made for the union of Christ's church and recommends that unceasing effort be maintained in this aspect of the life of the church.

Five committees worked before and throughout the Conference. Each committee presented a detailed report of its findings and a set of resolutions. The resolutions were then discussed by the Conference as a whole, and after changes, were approved for transmission to all sections of the church. The five committees dealt with a) the authority and message of the Bible; b) church unity and the church universal; c) prayers in the Anglican Communion; d) reconciling of conflicts between and within nations; and e) the family in contemporary society. Each of the studies shows the signs of careful thinking and tempered judgment. They are profitable reading for all people.

The Committee on Church Unity began its report by reaffirming the longing of the church for the healing of its divisions and the recovery of the unity of the Body of Christ; then they continued, "It is our longing that all the spiritual gifts and insights by which the particular churches live to His glory may find their full scope and enrichment in a united church." A vision of what a united church might be like was described, "a living unity in the love of Christ which is shown in full Christian fellowship and in mutual service, which also, subject to sufficient agreement in faith and order, expressing itself in the free interchange of ministries and fullness of sacramental communion." Of much interest is the careful review of the various schemes for closer relationships between churches now under consideration and the more than enthusiastic approval by the committee of them. These schemes involved Anglican and Presbyterian Churches in the British Isles, the Episcopal Church and the Methodist Church in the United States, various churches in Nigeria, including the Anglican Province of West Africa, and various churches in the Middle East with the Jerusalem Archbishopric. The Committee also made specific proposals concerning the relationships between various sections of the Anglican Communion and the Church of South India, the Scheme of Church Union in Ceylon, and the Plan of Church Union in North India and Pakistan. In addition the Committee reviewed the relation between the Anglican

Communion, or parts of it, to various particular churches, this part of the report being a rather lengthy list of varied kinds of connections already established. One cannot but be impressed with the way in which the Anglican church is seriously undertaking to implement its conviction that the unity of Christ's Body must be recovered.

The Committee on progress in the Anglican Communion opened its report with a statement on the missionary task of the Church. "The basis of the Christian missionary appeal is the fact that God has spoken and still speaks to men." God spoke supremely in Jesus Christ. "He came, not so much to preach the Gospel as that there might be a Gospel to preach." This is the ground for the mission of the church. Five major conditions face the Church as it goes about this work today: nationalism, distrust among peoples, industrialism, resurgent non-Christian religions, and "Christian-deviations." Brief statements were made about each of these so that their meaning was clear. The Committee drew up a list of matters which today seem of great importance as missions are carried forward: the serious problem of life in African towns; the religious situation in South America; the Chinese people living in lands other than their own; and the relation between the church and various governments. The mission report concluded with three brief confessional statements: God reigns; God calls; God sends.

Of much interest because of the conditions in our own land was the work of the Fourth Committee as they reviewed the conflicts within nations and pointed out some steps which might be or ought to be taken in each case. The report began by dealing with segregation in the United States, then went to Israel and the Arab world where nearly a million Arabs remain homeless, then to India and Pakistan with the conflict between Hindu and Muslems, then to the multi-racial societies of the Far East, such as Malaya, in which open conflict is never far beneath the surface of life, then to Africa where the varied conditions under which races are living have produced many areas of tension and trouble, then to Great Britain with its racial turmoil, and finally to Australia with its policy of excluding non-white immigrants. All the way through this survey the Committee repeated their belief that basically the possibility of resolving these and other situations of conflict rested in the reconciling work of Jesus Christ.

Inevitably, one or two points from the report of the Committee on the Family were published in the press. They were thus called to the attention of a wide section of the public. Generally speaking, however, the points, birth control and family planning, were taken out of their setting, and left readers with the impression that they constituted the essence of the report, which was not true. Actually, the Committee made a comprehensive survey of the many conditions in the modern world that are affecting the family, then set forth the great part the family

must play in the development of real persons, and ended by explicitly stating the responsibility which ministers have for guiding their parishioners in this matter.

The Lambeth Conference Report has nearly two hundred fifty pages in it. Scarcely any of them are filled with trivialities or with routine resolutions which so often come from religious meetings. We can be deeply grateful that the bishops of the Anglican Communion have been kind enough to make the results of their work available to all of us. Perchance that action, as much as any other, indicates how deeply they yearn for the unity of all who call on the name of Christ.

The New Day in Missions

Clifford Kyaw Dwe

It seems to be the impression of the day that, the day of missions is nearly over, and that there is an increasing degree of anti-missionary spirit on the mission fields. Strong proofs and incidents have been cited in support of this notion. But as one coming from a mission field, and as one who is closely related with the work of the missions and the missionaries themselves, I feel that this is not the case. Of course there are changes in the world today, and this is more so true in South East Asian countries where there are marked changes, whether those changes be political, economic, social or cultural. And along with these changes, the mission strategy has also undergone changes in approaches, methods, and attitude and outlook of missionary personnel.

Perhaps the most immediate and obvious change as a result of the Second World War was political. Within five or six years after the close of the war, the entire China mainland had been lost to Communism. Many of the South East Asian countries became independent nations, freed from the hold of the colonial powers. And naturally, in all of these countries, the prevailing mood is one of longing for freedom, and there is a marked spirit of nationalism. However, it deserves repeating that nationalism does not necessarily mean an anti-missionary spirit. The churches overseas have come of age, and the Christians overseas are maturing day by day, and they also want to exercise their new found freedom. Its leaders feel that they should have voice and vote in the work. They want to be co-workers with the missionaries and not just puppets. If there are any cases of anti-missionary spirit in overseas churches today, they are on an individual basis — probably the result of resentments caused by this want of responsibility and freedom. Therefore, in the new day, let us speak less of foreign mission boards and speak more of overseas churches. They are coming to maturity and are shouldering their responsibilities willingly and effectively. They are self-propagating, self-supporting, and self-directing churches. However, let us never cease to witness Christ, for the mission of the church is the Great Commission of Christ — to make the good news known unto the end of the world.

Perhaps, the greatest problem on the mission field today is simply a lack of understanding between missionaries and national Christians. In the new day and in the new situation, where there is the rise of indigenous leadership and the changed status of the missionary, the missionary must often accept a subordinate position. The missionary is more and more an advisor rather than a director, and his assignment is given to him by the responsible group on the scene. The missionary

who recognizes and appreciates this will get along very well with the national Christians, but to those who still have their pride in American nationalism or whatever nationalism as the case may be, they will find it hard to get along. For such missionaries tend to become a part of the problem rather than a part of the solution. Any observer will note that, on the mission field, there is a feeling of "we" as against "they." In fact, there are still a good many reservations on both sides. The nationals feel that any opinions contrary to those of missions must not be expressed. On the other hand, missionaries often are not frank enough in expressing what they have in their hearts because they are afraid they might hurt the feelings of their Christian brethrens. Identification and understanding of one group with another, openly and in love as true Christians, is needed on both sides. Many people still think today that all we need to get the job done is to send out a large number of missionaries. But today, it is quality that is most needed, and not quantity. A quality of humility in the new relationship; a quality of adaptability to the difficult circumstances under which they must work; and a quality of utmost consecration in the Lord's work.

The question might then be asked, "Are missionaries still needed?" My answer is, "Definitely." Today, there continues to be a tremendous service for missionaries; missionaries who are trained professionally as medical doctors, nurses, Christian Educators, Agriculturalists, and teachers are greatly needed. And of course, there is always the possibility of personal Christian witness through life and word. And as we have stated above, they must be men and women of quality. They must be fellow workers and they must be utterly devoted to Christ.

Another important element in the new day is that it tends to be strongly ecumenical. The World Council of Churches and its spirit and activities are becoming familiar as a result of conferences sponsored in South East Asia. But the real impetus to this interdenominational outlook has come from the nature of the situations overseas. In all the countries where the mission boards are working, the Protestant community is just a small fragment of the total population. There is a kindred spirit which binds us together, and this is too precious a thing to be lost. When face to face with resurgent Buddhism, Hinduism, or Catholicism as the case may be, we feel that we cannot afford to divide ourselves. We must unite our efforts for the effective witnessing of Christ in our part of the world.

Last of all, we, as national Christians overseas, are fallible, imperfect, and naturally we will make mistakes in carrying out our various responsibilities in this new day. And it is quite natural also that we will eventually learn through our mistakes. We hope that you will be patient with us, try to understand us, and help and guide us as we

plod along and build up the Church in our part of the world. We must join hands together and with faith, courage, and perseverance; we must continue to go forth in the name of Christ.

Recent Books on American Church History

Richard D. Pierce

American Church History increasingly claims the attention of students of American history and thought. The proliferation of doctoral dissertations continues to swell the number of monographic and specialized studies, but the demand for readibility even on the part of university presses spares us a good deal of the aridity of older thesis writing. The social and intellectual historians have come to realize that no complete understanding of American history can be achieved without a careful inquiry into our religious heritage.

Perry Miller's *Errand into the Wilderness* (Belknap, 1956, $4.75) brings together the best of his shorter writings not readily available elsewhere. His long famous essay, "The Marrow of Puritan Divinity" was a landmark in American Church History and it is good to have it reprinted here. His discussions of the Hooker Migration, Jonathan Edwards, the Great Awakening, and Transcendentalism are particularly worthwhile.

For those who are prone to think more highly of their ancestors than they ought, Emil Oberholzer's *Delinquent Saint: Discipline Cases in Early Congregational Churches in Massachusetts* (Columbia, 1956, $6.00) is both revelatory and instructive. Moreover, it sheds a clearer light on the serious nature of church membership in early American Congregationalism and the importance of the covenant relationship.

Revivalism has of late been receiving considerable attention on the part of serious scholars and the former attitude of flippancy with which sophisticated moderns have approached the subject has been tempered with a keener and more sympathetic insight into the meaning and significance of American Revivalism. C. A. Johnson's *The Frontier Camp Meeting, Religion's Harvest Time* (Southern Methodist, 1955, $5.00) is a balanced and competent study of this phenomenon of American frontier life. E. S. Gaustad's *The Great Awakening in New England* (Harper's, 1957, $3.00) may not add materially to the corpus of revival knowledge, but it is readable and informative. Actually, Timothy L. Smith's *Revivalism and Social Reform in the Mid-Nineteenth Century America* (Abington, 1957, $4.00) is a better book covering a later period. Particularly well documented, the book is stimulating and provocative, especially in its basic thesis that the social reform of the nineteenth century stemmed primarily from revivalism and not, as is often assumed, from emerging theological liberalism.

A careful and well-balanced book in the field of historical theology is H. Shelton Smith's *Changing Conceptions of Original Sin: A Study in American Theology since 1750* (Scribners, 1955, $3.50). This doctrine is so central to American theological thought that a thorough un-

derstanding of its variant expressions underlies any serious study of American church study.

Every now and again, we should turn to our own denominational history and reaffirm our peculiar heritage. Among the recent books there can be no better way to do this than to take up Robert G. Torbet's *Venture of Faith: The Story of the American Baptist Foreign Mission Society and the Women's American Baptist Foreign Mission Society* (Judson, 1955, $6.00). Here is presented sympathetically but with absolute historical accuracy the thrilling story of the self sacrifice and missionary zeal which brought the gospel of Christ to the peoples of the world.

Biography is history in miniature and we have many new books from which to choose. Perhaps two will suffice: Bliss Furbush's *Elias Hicks, Quaker Liberal* (Columbia, 1956, $5.50) and Jean Holloway's *Edward Everett Hale, a Biography* (University of Texas, 1956, $4.95). The former is a fresh biographical treatment of a great religious leader who deserves to be known more widely. The latter is a new treatment of a household figure whose influence upon American letters and religious life is beyond assaying.

Our last recommendation is an anthology, *'In God We Trust:' The Religious Beliefs and Ideas of the American Founding Fathers* by Norman Cousins (Harper, 1958, $4). This is an avowed compilation and does not add much new data, but it is conveniently assembled and representative in its selections. It is well to revive our memory of just what our founding fathers did think and say about the things of faith, for the public press, not to mention the careless preacher, has imputed a good many notions to these men which their writings do not wholly substantiate.

These are only a few of the many good books of the last three years, but they are representative and well worth reading.

Recent Books in Church History

John W. Brush

Two exciting developments in our field, as well as in others, are the publication of more and more of valuable source materials, and the pocket-cheering appearance of the paperbacks. Time and space forbid our naming of all the historic things that have come in the latter category. Suppose we mention only Harnack: *What is Christianity?* (Harper, 1957, $1.35); Troeltsch: *Protestantism and Progress* (Beacon, 1958, $1.45); and Harnack: *Outlines of the History of Dogma* (Beacon, 1958, $1.95). A pastor with a book allowance of $15 could add ten permanently important works to his library by choosing wisely from the paperbacks.

The Library of Christian Classics, capably edited and well printed and bound, keep coming from Westminster Press. The capitals L.C.C. will distinguish them below.

Dealing with the whole field, this compiler recalls only one recent sketch, W. S. Hudson's *The Story of the Christian Church* (Harper, 1958, $2.25). If one does not expect too much in 101 pages, with many illustrations on the printed pages, one will not be disappointed. Ecclesiology is the center, and the Free Church tradition the culmination. (This very day, W. Walker's famous text-book in an enlarged edition, the additions by three Union professors, is advertised by Scribner's, $5.50).

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For the early centuries (exclusive of New Testament studies), *A New Eusebius,* edited by J. Stevenson (Macmillan, 1957, $4.50) is a gold-mine of documentary material to A.D. 337. H. Bettenson has edited and translated *The Early Christian Fathers* (Oxford, 1956, $4), which selects the best from Clement of Rome to Athanasius. In L.C.C., S. L. Greenslade put out in 1956 *Early Latin Theology* (Westminster, $5), chiefly Tertullian and Cyprian. A very important discussion comes from the pen of the Jewish man of learning, H. A. Wolfson: *The Philosophy of the Church Fathers,* Vol. I (Harvard, 1956, $10). We mention *The Philosophy of Clement of Alexandria,* by E. F. Osborn (Cambridge University Press, 1957, $5.50). Among other sources we mention, from the Newman Press, Westminster, Md., *Tertullian, The Treatise Against Hermogenes,* by J. H. Waszink; and in Fathers of the Church, Inc., 1958, appears *Saint Cyprian: Treatises,* by R. J. Deferrari ($5.00). *The Image of God in Man according to Cyril of Alexandria* (Catholic University of America Press, 1957, $3.00) has come from W. J. Burkhardt, S. J. *The Beginnings of Western Christendom,*

by L. Elliott-Binns (Seabury, 1957, $7.50) will be found helpful for the first few centuries.

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In the mediaeval field we first mention two works, both from R. C. Petry of Duke, his *Christian Eschatology and Social Thought* (Abingdon, 1956, $5), and his source-book in the L.C.C. series, *Late Mediaeval Mysticism* (Westminster, 1957, $5). Just off the press is an attractive and scholarly edition of *The Little Flowers of St. Francis,* in a fresh translation with additional material, by Raphael Brown, Franciscan Tertiary (Hanover House, 1958, $3.95).

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The Reformation field is bursting with activity in our times. Space fails us to deal adequately with Luther studies. From the Philosophical Library, 1956, $7.50, came Vol. II of *Reformation Writings of Martin Luther,* works from 1519 to 1521. Muhlenberg Press is putting forth, under the editorship of H. T. Lehmann and J. Pelikan, what is planned as a complete Luther in English. These are coming out quite rapidly, and vary in price.

Of the highest value is our first real source-book in English on the Anabaptist or Left Wing Reformation, namely, *Spiritual and Anabaptist Writers,* Vol. XXV in L.C.C., edited by G. H. Williams and A. M. Mergal (Westminster, 1957, $5). Mergal's part covers but one man, and is headed, *Evangelical Catholicism as Represented by Juan de Valdés.* The Mennonites are as busy as ever, and there is a new work in four volumes, *The Mennonite Encyclopaedia,* at $4 a volume from their publishing house at Scottdale, Pennsylvania. *The Complete Writings of Menno Simons* ($8.75) came from the same press in 1956, as did *The Recovery of the Anabaptist Vision* (1957, $4.50), edited by G. Hershberger, twenty-five excellent essays in honor of H. S. Bender.

Calvin's work is coming forth abundantly from the Westminster Press (L.C.C.) and from W. B. Erdmans.

E. H. Harbison: *The Christian Scholar in the Age of the Reformation* (Scribner, 1956, $3) is a fascinating book.

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For Modern Church History we have the brief work of F. A. Norwood, *The Development of Modern Christianity Since 1500* (Abingdon, 1956, $3.75), suitable for a college text, and J. H. Nichols' tightly packed and very serviceable *History of Christianity, 1650-1950* (Ronald Press, 1957, $5). The wide coverage in Nichols makes it especially valuable. From a wide variety of books, we select O. Chadwick's *From Bossuet to Newman: The Idea of Doctrinal Development* (Cambridge, 1957, $5.); G. Westin: *The Free Church Through the*

Ages, translated from the Swedish (Broadman Press, 1958, $4.75); and G. MacGregor's *The Vatican Council* (Beacon, 1957, $4.95). K. S. Latourette is projecting an intensive study of the church history of the Nineteenth Century, of which Vol. I has appeared: *The Nineteenth Century in Europe* (Harper, 1958, $6).

We choose three biographies for notice. *Melancthon, the Quiet Reformer,* by C. Manschreck (Abingdon, 1958, $6); *The Thundering Scot* (John Knox), by G. MacGregor (Westminster, 1957, $3.95); *Life of Evelyn Underhill,* by Margaret Cropper (Harper, 1958, $3.75).